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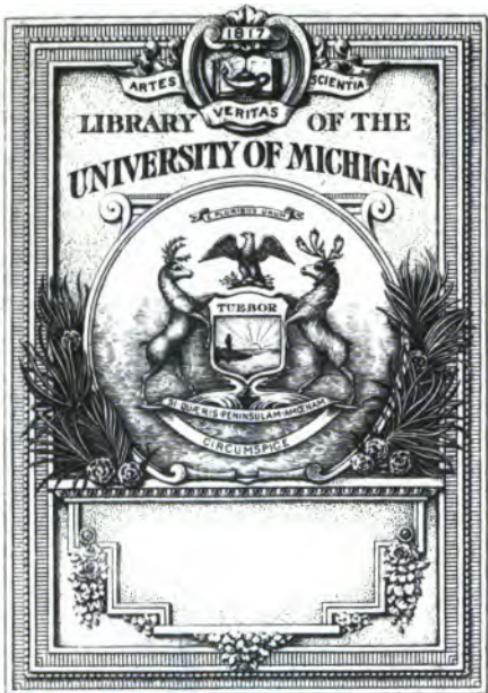
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EXPLANATION
OF
Martin
LUTHER'S SMALL CATECHISM.

Based on Dr. Erick Pontoppidan.

BY
REV. H. U. SVERDRUP,
Formerly Pastor of Balestrand Parish, Norway.

Abridged Edition.

Translated from the Norwegian

BY
PROF. E. G. LUND, D. D.



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AUGSBURG PUBLISHING HOUSE.

1900.

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PREFACE.

Many explanations of Luther's Small Catechism have been prepared by approved teachers in the Church. Prominent among these is the one prepared by Dr. Erick Pontoppidan, Bishop of Bergen, Norway, 1748-1755, afterwards Chancellor of the University of Copenhagen till his death in 1764. His larger Explanation of Luther's Small Catechism appeared in 1737. This, in epitomized form, has long been used in the Church of Norway and in the Norwegian Lutheran Church of America, and has there proved to be an efficient and blessed means of advancing the religious training of the young. A well known and widely used Epitome of Pontoppidan's Explanation was made by Rev. H. U. Sverdrup, pastor, during 1849-1883, of Balestrand parish in Sogn, Norway. This received royal authorization in 1865. In 1893 an abridgment of Sverdrup's Epitome was sanctioned by the Department of Church and Education. It is from this abridgment that the following translation has been made.

This translation has been made at the request of the Publishing Committee of the United Norwegian Lutheran Church of America, and is issued by its Publication House at Minneapolis, Minn.

The translation of the text of Luther's Small Catechism is the Standard English Version made by a joint committee of leading Lutheran church bodies in the

United States, and completed in 1898. This is printed separately at the beginning of the book so as to facilitate its use in the important work of memorizing. It is printed again, in Italics, throughout the questions and answers, where it has been slightly modified in two or three instances in order to conform more closely with Sverdrup's arrangement. These modifications, however, present no essential changes.

The words: "Go ye, therefore, and make disciples of all the nations," have been substituted for those of the English Catechism Version: "Go ye and teach all nations," so as to accord with the Norwegian rendering of Matth. 28: 19.

For obvious reasons a literal translation has not been made of certain questions and answers whose original phraseology depended on the Norwegian Catechism text. In these cases the translation has been conformed to the text of the Standard English Version. Otherwise the original has been followed as closely as possible.

May the blessing of God attend this little book on its mission among the children and young people of our Church, and prosper it as a means of establishing them in the faith which was once delivered unto the saints.

E. G. L.

Minneapolis, April 10, 1900.

LUTHER'S SMALL CATECHISM.

PART I.

THE TEN COMMANDMENTS.

In the plain form in which the head of the family should teach them to his household.

THE FIRST COMMANDMENT.

Thou shalt have no other gods before Me.

Q.—What is meant by this?

A.—We should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

Q.—What is meant by this?

A.—We should fear and love God, and not curse, swear, conjure, lie, or deceive by His Name, but call upon His Name in every time of need, and worship Him with prayer, praise, and thanksgiving.

THE THIRD COMMANDMENT.

Remember the Sabbath day to keep it holy.

Q.—What is meant by this?

A.—We should fear and love God, and not despise preaching and His Word, but deem it holy and gladly hear and learn it.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

Q.—What is meant by this?

A.—We should fear and love God, and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

Q.—What is meant by this?

A.—We should fear and love God, and not hurt nor harm our neighbour in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

Q.—What is meant by this?

A.—We should fear and love God, and live chaste and pure in words and deeds, and husband and wife each love and honor the other.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

Q.—What is meant by this?

A.—We should fear and love God, and not take our neighbour's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

Q.—What is meant by this?

A.—We should fear and love God, and not falsely belie, betray, backbite, nor slander our neighbor, but excuse him, speak well of him, and put the best construction on all he does.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

Q.—What is meant by this?

A.—We should fear and love God, and not craftily seek to gain our neighbor's inheri-

tance or home, nor to get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is his.

Q.—What is meant by this?

A.—We should fear and love God, and not estrange, force, or entice away from our neighbour, his wife, servants, or cattle, but urge them to stay and do their duty.

Q.—What does God say of all these commandments?

A.—He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.

Q.—What is meant by this?

A.—God threatens to punish all who transgress these commandments; therefore, we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him, and gladly do according to His commandments.

THE CREED.

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PART II.

THE CREED.

In the plain form in which the head of the family should teach it to his household.

THE FIRST ARTICLE.—OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

Q.—What is meant by this?

A.—I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle, and all my goods; that He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true.

THE SECOND ARTICLE.—OF REDEMPTION.

I believe in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

Q.—What is meant by this?

A.—I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE.—OF SANCTIFICATION.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness

of sins; the Resurrection of the body; and the Life everlasting. Amen.

Q.—What is meant by this?

A.—I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

PART III.

THE LORD'S PRAYER.

In the plain form in which the head of the family should teach it to his household.

Our Father who art in heaven.

Q.—What is meant by this?

A.—God would hereby tenderly invite us to believe that He is truly our Father, and we

are truly His children, so that we may ask of Him with all cheerfulness and confidence, as dear children ask of their dear father.

THE FIRST PETITION.

Hallowed be Thy Name.

Q.—What is meant by this?

A.—The Name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

Q.—How is this done?

A.—When the Word of God is taught in its truth and purity, and we as the children of God, lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the Word of God teaches, profanes the Name of God among us; from this preserve us, Heavenly Father!

THE SECOND PETITION.

Thy kingdom come.

Q.—What is meant by this?

A.—The kingdom of God comes indeed of itself, without our prayer, but we pray in this petition that it may come also to us.

Q.—How is this done?

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A.—When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His Holy Word, and live godly here in time, and in heaven forever.

THE THIRD PETITION.

Thy will be done on earth, as it is in heaven.

Q.—What is meant by this?

A.—The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

Q.—How is this done?

A.—When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's Name nor let His kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

Q.—What is meant by this?

A.—God gives daily bread indeed without our prayer even to all the wicked; but we

pray in this petition that He would lead us to acknowledge and receive our daily bread with thanksgiving.

Q.—What is meant by "daily bread"?

A.—All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbours, and the like.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive those who trespass against us.

Q.—What is meant by this?

A.—We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of anything we ask, neither have we deserved it; but that He would grant us all through grace; for we sin much every day, and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

THE SIXTH PETITION.

And lead us not into temptation.

Q.—What is meant by this?

A.—God indeed tempts no one, but we pray in this petition that God would guard and keep us, that the devil, the world, and our flesh may not deceive us, nor lead us into disbelief, despair, and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and hold the victory.

THE SEVENTH PETITION.

But deliver us from evil.

Q.—What is meant by this?

A.—We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil — in body and soul, property and honor — and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven.

[For Thine is the kingdom and the power and the glory for ever and ever.]

Amen!

Q.—What is meant by this?

A.—That I should be sure that these petitions are acceptable to our Father in heaven, and are heard by Him; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

PART IV.

THE SACRAMENT OF HOLY BAPTISM.

In the plain form in which the head of the family should teach it to his household.

I.

Q.—What is Baptism?

A. Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

Q.—What is that Word of God?

A.—That which Christ our Lord says in the last chapter of Matthew: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

II.

Q.—What benefits does Baptism confer?

A.—It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

Q.—Which are those words and promises of God?

A.—Those which Christ our Lord says in the last chapter of Mark: “He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

III.

Q.—How can water do such great things?

A.—It is not water indeed that does it, but the Word of God, which is in and with the water, and faith which trusts this Word of God in the water. For without the Word of God, the water is simply water, and no baptism. But with the Word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus 3: 5-8: “According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be

made heirs according to the hope of eternal life.
This is a faithful saying."

IV.

Q.—What does such baptizing with water signify?

A.—It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Q.—Where is this written?

A.—St. Paul says, Rom. 6:4: "We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

HOW PEOPLE SHOULD BE TAUGHT TO CONFESS.

Q.—What is Confession?

A.—Confession embraces two parts; one that we confess our sins; the other, that we receive absolution or forgiveness from the pastor as from God Himself and in no wise doubt, but firmly believe that through it our sins are forgiven before God in heaven.

Q. What sins should we confess?

A.—Before God we should acknowledge ourselves guilty of all sins, even of those which we do not discern; as we do in the Lord's Prayer. But before the pastor we should confess those sins only which we know and feel in our hearts.

Q.—Which are these?

A.—Here consider your station in the light of the Ten Commandments, whether you be a father, mother, son, daughter, master, mistress, servant; whether in these relations you have been disobedient, unfaithful, slothful; whether you have wronged any one by word or deed; whether you have stolen, neglected, wasted aught, or done any harm.

PART V.

THE SACRAMENT OF THE ALTAR.

In the plain form in which the head of the family should teach it to his household.

Q.—What is the Sacrament of the Altar?

A.—It is the true Body and Blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Q.—Where is this written?

A. The Holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me."

"After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me."

Q.—Of what use is such eating and drinking?

A.—It is shown us by these words: "Given and shed for you, for the remission of sins;" namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

Q.—How can bodily eating and drinking do such great things?

A.—It is not the eating and drinking, indeed, that does it, but the words which stand

here: "Given, and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and mean, namely, the forgiveness of sins.

Q.—Who then receives this Sacrament worthily?

*A.—*Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared, who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, **FOR YOU**, require truly believing hearts.

INTRODUCTION.

1. *Why did God create men?*

That they might be blessed forever.

1. Tim. 2: 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

2. *Wherein does God show men the way to salvation?*

In his holy Word, which is ca'led the Bible.

3.. *Who wrote the Bible?*

The holy Prophets, Evangelists and Apostles.

4. *But how can the words of men be the Word of God?*

Because the Spirit of God revealed to them what they should say and write.

2 Pet 1: 21. Holy men of God spake as they were moved by the Holy Ghost.

2. Tim. 3: 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

5. *What must we do to experience for ourselves that their words are God's Word?*

We must try to obey the Word and give it place in our hearts.

John 7: 17. If any man will do his will, he shall

know of the doctrine, whether it be of God, or whether I speak of myself.

6. Is then the Bible the only sure rule of our faith and life?

Yes; this alone gives us a perfect knowledge of God's will unto our salvation.

7. What must we do to use God's Word rightly?

We must first pray to God for the enlightenment of His Spirit, and then read the Word devoutly, with an honest purpose to live according to it.

1. Cor. 2: 14. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

8. Who should read the Bible?

It is God's will that all should use His Word and deem it a precious gift.

9. What is the summary of all the books of the Bible?

The great truth, that Jesus is the way to salvation to all believing souls.

John 20: 31. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

10. How is God's Word divided according to its contents?

Into the Law and the Gospel.

11. What is the Law?

That Word of God in which He shows us what we should do.

12. What is the Gospel?

The Glad Tidings of God's grace in Jesus Christ our Saviour.

THE FIRST PART.

THE TEN COMMANDMENTS, OR THE LAW.

13. How has God revealed His Law to us?

1. At creation He wrote it in the hearts of men. (Conscience). Rom. 2: 15.

2. On Mt. Sinai He gave it in the form of Ten Commandments, written on two tables of stone. Ex. 20: 1-17.

14 Does this Law demand outward works only?

No; it demands the whole man, body and soul.

15. Can we be saved by the Law?

No; because none of us after the fall can perfectly keep it.

Rom. 8: 7. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

16. How does the Law profit us then?

1. It convinces us of our sins and of God's wrath against sin.

Rom. 3: 20. By the law is the knowledge of sin.

2. It alarms us, and drives us to seek Christ.

Gal. 3: 24. The law was our schoolmaster to bring us to Christ.

3. It shows believers the fruits that faith should bear,

Ps. 119: 105. Thy word is a lamp unto my feet, and a light unto my path.

17. What is the summary of the Law?

Love to God, ourselves, and our neighbour.

Math. 22: 37-40.

Rom. 13: 10. Love is the fulfilling of the law.

1. Tim. 1: 5. The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

THE FIRST TABLE OF THE LAW.

18. What is the sum of the First Table?

Love to God.

Luke 10: 27. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

THE FIRST COMMANDMENT.

Thou shalt have no other gods before Me.

Q.—What is meant by this?

A.—We should fear, love, and trust in God above all things.

19. What evil is forbidden in the First Commandment?

To have other gods, or idols.

Math. 4: 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

20. What is an idol?

All that which a man worships, fears, loves, and trusts instead of the only true God.

21. Who commits gross idolatry?

He who worships the creature instead of the Creator, and bows down to sun, moon, stars, images, angels or saints.

22. Who commits subtle idolatry?

He who turns away his love, fear or confidence from the living God, that he may secretly cling to something else rather than to Him.

23. Whom do all idolators really serve?

They serve the devil, who is the father of

lies, and the god and lord of all impenitent and rebellious sinners.

1. John 3: 8. He that committeth sin is of the devil.

2. Cor. 4: 4. The god of this world hath blinded the minds of them which believe not.

24. *What good is enjoined in the First Commandment?*

That we should fear, love, and trust in God above all things.

25. *What does God really consider in us, then?*

The disposition of our hearts toward Him.

Prov. 4: 23. Keep thy heart with all diligence; for out of it are the issues of life.

Prov. 23: 26. My son, give me thine heart.

26. *When do we fear God?*

We fear God when we so heartily reverence Him as to be afraid of kindling His wrath by any sin.

Ps. 33: 8. Let all the earth fear the Lord.

27. *Of how many kinds is the fear of God?*

Two kinds: a slavish fear and a child-like fear.

28. *What is a slavish fear?*

When we fear God on account of the punishment only.

29. What is a child-like fear?

When from love to God we fear to do anything against His will.

Gen. 39: 9. How then can I do this great wickedness, and sin against God?

30. Who has this child-like fear?

None but God's children.

Rom. 8: 15. Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

31. When do we love God?

We love God when He is very dear to us, when we seek our true joy in Him and gladly do His will.

Ps. 18: 1. I will love thee, O Lord, my strength.

Ps. 73: 25-26. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

32. Can we at the same time love God and the sinful ways of the world?

By no means.

Matth. 6: 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

33. Why should we love God?

We should love God because He is good to us.

Matth. 19: 17. There is none good but one, that is God.

i. John 4: 19. We love him, because he first loved us.

34. Whereby do we know that we love God?

By a godly life.

John 14: 21. He that hath my commandments, and keepeth them, he it is that loveth me.

35. When do we trust in God above all things?

We trust in God when, with full confidence, we resign ourselves to Him, expect all good from Him, and place all our affairs in His hand.

i. Pet. 5: 7. Casting all your care upon him; for he careth for you.

36. Why should we trust in God above all things?

Because He is our almighty and faithful Friend.

37. Mention some virtues that follow from fear, love, and trust in God.

Humility, patience and self-denial.

i. Pet. 5: 5-6. God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore

under the mighty hand of God, that he may exalt you in due time.

Job 1:21. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Matth. 26: 39. Not as I will, but as thou wilt.

THE SECOND COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

Q.—What is meant by this?

A.—We should fear and love God, and not curse, swear, conjure, lie, or deceive by His Name, but call upon His Name in every time of need, and worship Him with prayer, praise, and thanksgiving.

38. What is God's Name?

1. The proper Names by which He is called in the Scriptures.

2. His nature and attributes, and all that by which He is specially known, such as His Word, Sacraments and works.

39. What is it to take God's Name in vain?

It is to use God's Name in a manner that is neither devout nor reverent, but trifling and profane.

40. How is this done?

1. When we use God's Name or Word in jest or as a byword.
2. When we find fault with God's doings.
3. When we use God's Name to curse, swear, conjure, lie, or deceive.

41. What is it to curse by God's Name?

It is by God's Name to wish evil on ourselves, our neighbour, or any other creature.

42. What is it to swear by God's Name?

It is by God's holy Name to confirm something.

43. May we never swear?

Yes; when the magistrates in God's stead demand it.

44. Why is a false oath, or perjury, so great a sin?

Because the perjurer clearly shows that he despises God and his own soul's salvation, and actually calls down upon himself the judgment of God,

45. Is it a sin to swear and curse if we do not mention God's holy Name in our oaths?

Yes, certainly; for, no matter by what we swear and curse, we really swear and curse by God who rules over all things.

Matth. 5: 37. Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

46. Is it a sin to swear and curse if it be done from habit only?

Yes, a great sin; for a sinful habit shows that sin rules over us.

47. What is it to conjure by God's Name?

It is when any one, by God's Name or a passage of the Bible, would heal sickness, recover stolen goods, or practice any other kind of superstition.

48. How do we lie or deceive by God's Name?

By perjury, false doctrine and hypocrisy, Matth. 15: 9. In vain they do worship me, teaching for doctrines the commandments of men.

Tit. 1: 16. They profess that they know God; but in works they deny him.

49. What must he expect who takes God's Name in vain?

Great punishment, both temporal and eternal; for the Lord will not hold him guiltless that taketh His Name in vain.

50. When do we use God's Name rightly?

When in every time of need we heartily worship God with prayer, praise and thanksgiving.

THE THIRD COMMANDMENT.

Remember the Sabbath day to keep it holy.

Q.—What is meant by this?

A.—We should fear and love God, and not despise preaching and His Word, but deem it holy and gladly hear and learn it.

51. Which is the day of rest among Christians?

The first day of the week, on which Christ rose from the dead.

52. How are we to keep the day of rest holy?

1. We should lay aside our daily labor, with the purpose of using the time for our edification in the fear of the Lord.

2. We should devoutly hear and meditate upon God's Word, as well at home as more especially at church.

Luke 11: 28. Blessed are they that hear the word of God, and keep it.

James 1: 22 and 27. Be ye doers of the word, and not hearers only, deceiving your own selves. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

53. Has God given us days of rest only that we may hear and meditate upon His Word?

No; He has also given us such days in order that body and soul may obtain the rest they need.

54. How do we profane the day of rest?

1. When we despise God's Word.

Eccl. 5: 1. Keep thy foot when thou goest to the house of God.

2. When we do such deeds, or take part in such amusements, as either are sinful in themselves, or, at any rate, draw our hearts away from God.

55. Is then no outward work allowed on Sunday?

Yes; any work of real necessity which cannot be delayed, and deeds of love to our neighbour. Luke 14: 1-6.

THE SECOND TABLE.

56. What is the sum of the Second Table?

Love to ourselves and our neighbour.

Matth. 22: 39. Thou shalt love thy neighbour as thyself.

57. *Is it right to love ourselves?*

Yes, certainly; we are to love ourselves as the creatures of God, but we must guard against a sinful self-love.

58. *For what should a person especially care?*

For the soul as the immortal part.

Matth. 16: 26. What is a man profited, if he shall gain the whole world, and lose his own soul?

59. *What does the Second Table teach us concerning our relation to our neighbour?*

That we should always feel and act toward him as we would that he should feel and act toward us.

Matth. 7: 12. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

i. John 3: 18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

60. *Who are our neighbours?*

All men. See Luke 10: 29-37.

61. *Must we also love our enemies?*

Yes; for our enemy also is our neighbour.

Matth. 5: 44-45. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

Q.—What is meant by this?

A.—We should fear and love God, and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.

62. Why should we honor father and mother?

Because God has set them over us to provide for our welfare.

Lev. 19: 3. Ye shall fear every man his mother, and his father: I am the LORD your God.

63. How are children to show that they honor their father and mother?

By a respectful, loving and willing obedience, and by a conduct altogether proper, as well when their father and mother are absent, as when they are present.

Prov. 1: 8. My son, hear the instructions of thy father, and forsake not the law of thy mother.

Eph. 6: 1. Children, obey your parents in the Lord: for this is right.

64. Whom, besides our parents, is it God's will that we should honor and obey?

All those whom He has set to command and govern us, such as guardians, masters, teachers and magistrates.

65. Must we obey our parents and superiors also in that which is sinful?

No; we ought to obey God rather than men. Acts 5: 29.

66. What is the duty of parents to their children?

To love them, pray for them, bring them up in the nurture and admonition of the Lord, and in everything seek their temporal and spiritual welfare.

Prov. 13: 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

67. What good thing does God promise those who honor father and mother?

That it shall be well with them, and they shall live long on the earth.

68. How does this promise hold good at present?

A special blessing rests upon obedient children, and upon all nations who honor their parents and superiors.

69. Has God given a land to us also?

Yes; God has given us our native land, that we shall love it and seek its welfare.

70. What evil is forbidden in the Fourth Commandment?

To despise our father and mother.

Prov. 17: 25. A foolish son is a grief to his father, and bitterness to her that bare him.

71. What does he who transgresses this Commandment draw down upon himself?

God's curse and punishment.

Deut. 27: 16. Cursed be he that setteth light by his father or his mother.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

Q.—What is meant by this?

A.—We should fear and love God, and not hurt nor harm our neighbour in his body, but help and befriend him in every bodily need.

72. How do we transgress this Commandment?

1. By robbing our neighbour of his life, or doing him some bodily injury.

Gen. 9: 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

2. By hatred, anger, railing, or any kind of injurious conduct toward our neighbour.

1. John 3: 15. Whosoever hateth his brother is a

murderer: and ye know that no murderer hath eternal life abiding in him.

Eph. 4: 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

73. Can we also kill our neighbour's soul?

Yes; when we cause our neighbour to sin by leading him astray and setting him an evil example, thus helping to destroy his soul.

Rom. 16: 18. By good words and fair speeches they deceive the hearts of the simple.

Matth. 18: 7. Woe to that man by whom the offence cometh.

74. Have we the right to take our own life?

No; God alone, who has given us life, has the right to take it,

75. What does God enjoin in the Fifth Commandment?

That we should help and befriend our neighbour in every bodily need, and walk with him in love and meekness.

Luke. 10: 33-35. Matth. 25: 35-36.

Eph. 4: 32. Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

Q.—What is meant by this?

A.—We should fear and love God, and live chaste and pure in words and deeds, and husband and wife each love and honor the other.

76. *How is this commandment transgressed?*

1. By unfaithfulness in marriage.

Heb. 13: 4. Let marriage be had in honour among all. (R. V.)

2. By all kinds of unchaste thoughts, desires, words and deeds, whether in marriage or out of it.

Eph. 5: 3. Fornication, and all uncleanness, let it not be once named among you, as becometh saints.

77. *Who instituted marriage?*

God Himself instituted it in Paradise.

Gen 2: 21-24, 1: 27-28. Matth. 19: 4-6.

78. *How does an unfaithful husband or wife regard this holy institution of God?*

They despise it, and thereby draw down upon themselves God's judgment.

Heb. 13: 4. Whoremongers and adulterers God will judge.

79. *Repeat some passages of Scripture wherein all kinds of unchastity are forbidden.*

"Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God". Cor. 6: 9-10.

Jesus says: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart". Matth. 5: 28.

"Let no corrupt communication proceed out of your mouth". Eph. 4: 29.

80. *Why is this sin so loathsome?*

Because, more than any other sin, it defiles both soul and body.

81. *How are we to keep ourselves from unchastity?*

We must watch, and pray, and guard against everything that kindles evil desires.

Math. 26: 41. Watch and pray, that ye enter not into temptation.

82. *What is it that kindles evil desires?*

Gluttony and drunkenness, immoral and frivolous amusements, wicked companions, the reading of wicked books, and everything that awakens carnal and impure thoughts.

83. Are not gluttony and drunkenness in themselves a great sin?

Yes, certainly; gluttony and drunkenness are a shameful abuse of God's gifts, whereby we destroy both body and soul, and shut ourselves out from the kingdom of God.

Luke 21: 34. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

84. What does God enjoin in the Sixth Commandment?

That, whether married or unmarried, we should live chaste and pure in words and deeds, and husband and wife each love and honor the other.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

Q.—What is meant by this?

A.—We should fear and love God, and not take our neighbour's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

85. What is it to steal?

It is to take from our neighbour any of his property, even the very least, against his will.

86. *In how many ways may a person steal?*

In a gross or a subtile way.

87. *Who steal in a gross way?*

All they who directly, without the least show of right, take from their neighbour his money or property.

Eph. 4: 28. Let him that stole steal no more.

88. *Who steal in a subtile way?*

All they who by false dealing of any kind take or withhold the property of others.

i. Thess. 4: 3 and 6. For this is the will of God, that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such.

89. *Is it a sin to be a partner with a thief?*

Yes; the partner of a thief is no better than the thief himself.

Prov. 29: 24. Whoso is partner with a thief hateth his own soul.

90. *What judgment does God declare against all thieves and robbers?*

That they shall not inherit the kingdom of God.

i. Cor. 6: 10. Nor thieves shall inherit the kingdom of God.

Q1. May we do with our property as we please?

No; we are stewards of God's gifts, and must hereafter give an account of them.

Luke 16: 2. Matth. 25: 14-30.

Q2. What does God enjoin in the Seventh Commandment?

That we should be honest in all our ways, and should help our neighbour to improve and protect his property and living.

1. John 3: 17. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

James 2: 13. He shall have judgment without mercy that hath shewed no mercy.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

Q.—What is meant by this?

A.—We should fear and love God, and not falsely belie, betray, backbite, nor slander our neighbour, but excuse him, speak well of him, and put the best construction on all he does.

93. *What is false witness?*

All untruthful speaking about our neighbour, whether in court or out of it.

94. *When is false witness borne in court?*

When a witness confirms a lie, or a judge decides a lie to be truth and right to be wrong.

95. *When is false witness borne out of court?*

When in our daily conversation we falsely belie, backbite or slander our neighbour.

96. *Is it a sin to talk about our neighbour's faults if that which we say is true?*

Yes; if we do so from an unkind heart, either to injure our neighbour or in levity and love of gossip.

Matth. 12: 36. Every idle word that men shall speak, they shall give account thereof in the day of judgment.

97. *What does God enjoin in the Eighth Commandment?*

That we should always be truthful, and should, so far as the truth will permit, excuse and speak well of our neighbour, and put the best construction on all he does.

1. Cor. 13: 5-7. Love thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbour's house.

Q.—What is meant by this?

A.—We should fear and love God, and not craftily seek to gain our neighbour's inheritance or home, nor to get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is his.

Q.—What is meant by this?

A.—We should fear and love God, and not estrange, force, or entice away from our neighbour, his wife, servants, or cattle, but urge them to stay and do their duty.

98. What does God forbid in the Ninth and Tenth Commandment?

All sinful desire for that which belongs to our neighbour.

99. What does God enjoin in the Ninth and Tenth Commandment?

That we should heartily wish our neighbour every good, rejoice in his welfare, and do what we can that he may keep his own.

100. *What then does God demand of us in His holy Law?*

Perfect purity and holiness in all our thoughts, desires, words and deeds.

James 2: 10. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Matth. 5: 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

101. *Q.—What does God say of all these Commandments?*

A.—*He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.*

Q.—What is meant by this?

A.—*God threatens to punish all who transgress these commandments; therefore, we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him, and gladly do according to His commandments.*

102. *Of what does God remind us in these words?*

He reminds us of the fact that He is a jealous God, who, in His holy wrath, punishes all sin.

103. What is sin?

Sin is everything that resists the Law of God.

104. What is original sin?

The inborn depravity, deep corruption, and evil inclination of our nature.

Ps. 51: 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Rom. 5: 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

105. What is actual sin?

All evil thoughts, desires, words and deeds which come of original sin.

106. Is it as sinful to omit the good as to commit the evil?

Yes, certainly; for to him that knoweth to do good, and doeth it not, to him it is sin.
James 4: 17.

107. Do God's children always live according to the will of their heavenly Father?

They indeed hate the evil, and heartily seek to obey God's commands; but it is their daily experience that they sin, and that their new life is weak.

Ps. 19: 12. Who can understand his errors? cleanse thou me from secret faults.

Rom. 7: 19. The good that I would I do not: but the evil which I would not, that I do.

108. *How do God's children feel and act when they notice any sin in themselves?*

They are deeply grieved, ask God's forgiveness, and earnestly seek to put away their sin.

109. *How do the children of the world feel and act toward sin?*

They take pleasure in it, and do not seek God's forgiveness.

110. *With what does God threaten those who transgress His Commandments?*

He will visit, that is, punish their iniquity.

111. *How does God punish sin?*

Both in body and soul, both in time and eternity.

Gal. 3: 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

112. *What good does God promise those who keep His Commandments?*

That He will show mercy unto thousands of them.

113. What is here meant by mercy?

All that is good for body and soul in time and eternity.

1. Tim 4: 8. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

114. What way of salvation does the Law point out to us, then?

This, that we shall be saved if we keep the Commandments.

Luke 10: 28. This do, and thou shalt live.

115. But can any one so keep the Commandments as to be justified before God and be saved?

No; for all men are sinners, and lack that love which is the fulfilling of the Law.

Rom. 10: 3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

116. Does God, then, show us a way in His Word by which a sinner may be justified before Him and be saved?

Yes; in His Holy Gospel.

Rom. 1: 16. The gospel of Christ is the power of God unto salvation to every one that believeth.

117. What parts of the Catechism treat of the Gospel?

The last four parts.

THE SECOND PART.

THE ARTICLES OF FAITH.

118. *Of what do the Articles of Faith treat?*

Of the nature, will and works of the Triune God.

119. *How do you know that there is a God?*

1. From the creation, preservation and government of the world.

Rom. 1: 19-20. That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

2. From conscience, which fears when I do evil and rejoices when I do good.

Rom. 2: 14-15. The Gentiles shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

3. From God's own Word, wherein He most clearly bears witness of Himself.

John 1: 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

120. What is God?

God is a Spirit who is eternal, almighty, all-knowing, everywhere present, wise, good, merciful, holy, true and just.

John 4: 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

Ps. 90: 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Luke 1: 37. With God nothing shall be impossible.

i. John 3: 20. God knoweth all things.

Acts 17: 27. The Lord is not far from every one of us.

Ps. 104: 24. O LORD, how manifold are thy works! in wisdom hast thou made them all.

i. John 4: 16. God is love.

Ps. 106: 1. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Ps. 103: 13. Like as a father pitith his children, so the LORD pitith them that fear him.

Is. 6: 3. Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Numb. 23: 19. God is not a man, that he should lie; neither the son of man, that he should repent.

Ps. 7: 11. God is a righteous judge.

121. Is there more than one God?

No; there is but one only true God, and there is none else beside Him.

Deut. 6: 4. Hear, O Israel: the LORD our God is one LORD.

122. How many Persons are there in the Godhead?

Three: the Father, the Son and the Holy Ghost; these Three are one, and perfectly equal to each other in nature and dignity.

Matth. 28: 19. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost .(R. V.)

THE FIRST ARTICLE.

OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

Q.—What is meant by this?

A.—I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true.

123. What do you mean by saying that you believe in God the Father?

I believe that God is the Father of Jesus Christ, and my Father; and with all the confidence of my heart I resign myself to His grace and love.

124. Why is God called the Maker of heaven and earth?

Because by His almighty Word He brought forth the world and all that therein is.

Ps. 33: 9. Hespeak, and it was done; he commanded, and it stood fast.

125. Does God still bestow His care upon the created world?

Yes; by His gracious providence He preserves and governs all things.

126. What is meant by saying that God preserves all things?

He permits all things to continue as long as they serve His purpose, and bestows a fatherly care on all His creatures.

Gen. 8: 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Acts 17: 25. God giveth to all life, and breath, and all things.

127. On whom does God bestow His greatest care?

On men, and especially on His believing children.

Matth. 6: 26-28 and 30. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

128. How does God guide men with respect to their sins?

He suffers them to sin, sets bounds to their sin, and so guides the result that all things must work together for good to them that love Him.

Gen. 50: 20. Ye thought evil against me; but God meant it unto good.

129. Do we always understand the ways of God's providence?

No; they are often hidden from our eyes; but we know that even then they are the most loving and the best.

Is. 55: 8-9. My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways

higher than your ways, and my thoughts than your thoughts.

130. Into whose hand should you therefore confidently resign all your affairs?

Into God's hand, who protects me against all danger, and guards and keeps me from all evil.

131. Have you deserved that God should be so good to you?

By no means; all this He does, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me.

Gen. 32: 10.

132. What do you owe to God for all His goodness?

That I should thank and praise, serve and obey Him.

Ps. 103: 2. Bless the Lord, O my soul, and forget not all his benefits.

133. Who are the principal heavenly creatures?

The holy angels.

134. What is the employment of the holy angels?

They praise God, and fulfil His commands, especially in ministering to those who believe.

Heb. 1: 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

135. *Are there not also bad angels?*

Yes; there are bad angels, who through pride and disobedience fell away from God, and are forever shut out from fellowship with Him. The devil is their prince.

136. *Which are the principal earthly creatures?*

Men, whom God appointed to have dominion over the earth.

137. *What was the state of man when he was created by God?*

Adam and Eve were innocent, without sin, and like God.

Gen. 1: 27. God created man in his own image, in the image of God created he him; male and female created he them.

(A) 138. *In what did the image of God consist?*

In true wisdom, righteousness and holiness, peace and joy.

Eph. 4: 24. Put ye on the new man, which after God is created in righteousness and true holiness.

139. *What benefits did man's body derive from the image of God?*

Perfect health, immortality, and a life free from care in the fruitful and beautiful garden of Paradise.

140. Did our first parents remain innocent and without sin?

No; they fell, and lost the image of God; whereby sin and death entered into the world.

Gen. 2: 17. In the day that thou eatest thereof thou shalt surely die.

Rom. 6: 23. The wages of sin is death.

141. In what did their sin especially consist?

It consisted especially in the unbelief, selfishness, and disobedience of their hearts toward God.

142. Who led them astray into this sin?

They allowed themselves to be led astray by the devil.

Gen. 3: 1-5. John 8: 44.

143. How has sin injured the human soul?

1. It has darkened the understanding.

1. Cor. 2: 14.

2. It has made the will powerless for what is good, and inclined to all that is evil.

Rom. 8: 7. The carnal mind is enmity against God.

3. It has disturbed the joy and peace of conscience.

Gen. 3: 8 and 10.

144. How has sin injured the human body?

It has made it an instrument of every evil desire, and has brought upon it sickness, distress and countless pains, with death in the end.

Job 14: 1-2. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

145. Have all men become sinners by the fall of our first parents?

Yes; sin and death were transmitted from our first parents to the whole human race.

Rom 5: 18. By the offence of one judgment came upon all men to condemnation. See Q. 104.

146. Is it God's will, then, that men shall perish forever?

No; in His love God sent His Son Jesus Christ into the world to save sinners.

John 3: 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

147. When was this Saviour first promised to the world?

Immediately after the fall.

Gen. 3: 15. The seed of the woman shall bruise the serpent's head.

148 When was Christ sent into the world?

In the fulness of time, that is, at the time which God Himself had determined and prepared.

Gal. 4: 4. When the fulness of the time was come, God sent forth his Son, made of a woman.

THE SECOND ARTICLE.

OF REDEMPTION.

I believe in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

Q.—What is meant by this?

A.—I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with

His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.



149. What do you mean by saying that you believe in Jesus Christ?

That, with the confidence of my whole heart, I resign myself to Him as my only Saviour from sin, death and the power of the devil.

Acts 4: 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

150. Who is Jesus Christ?

The Son of God and Mary, true God and true man.

151. Of whom has He the divine nature?

Of the Father from eternity.

152. Of whom has He the human nature?

This He took upon Him from His mother Mary.

153. How do the Holy Scriptures show that Jesus Christ is true God?

The Scriptures call Him the only begotten Son of God, and declare that He is one with the Father; they also expressly call Him God.

John 10: 30. I and my Father are one.

John 5: 23. All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 1: 1. In the beginning was the Word, and the Word was with God, and the Word was God.

154. How do the Scriptures show that Christ is both God and man?

They say: "The Word was made flesh, and dwelt among us". John 1: 14.

155. Why must the Son of God become true man?

So that He could suffer and die for us men.

156. Why must our Saviour be true God?

So that His death and blood could have infinite power of atonement.

157. Was Jesus conceived and born with sin?

No; He was conceived by the Holy Ghost, and therefore without sin.

Luke 1: 35. The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

158. *What does the name JESUS mean?*

JESUS means a Saviour.

Matth. 1:21. Thou shalt call his name JESUS: for he shall save his people from their sins.

159. *What does the name CHRIST mean?*

The same as Messiah, that is, the Anointed, or Consecrated.

160. *With what was Jesus anointed?*

With the Holy Ghost and with power.

Acts 10: 38

161. *To what was he anointed and consecrated?*

To be High Priest, Prophet and King.

162. *In what does Christ's high-priestly office consist?*

In this, that He offered up Himself for our sins, and that He always prays for us.

Heb. 7: 27. He offered up sacrifice for the sins of the people once for all, when he offered up himself.

Rom. 8: 34. Who is even at the right hand of God, who also maketh intercession for us.

163. *In what does Christ's prophetic office consist?*

In this, that He teaches us God's will to our salvation.

Luke 24: 19. Jesus of Nazareth was a prophet mighty in deed and word before God and all the people.

164. In what does Christ's kingly office consist?

In this, that He governs, preserves and defends His believing children against their enemies.

Luke 1: 33. He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

165. What are believers called after Christ?

They are called Christians, that is, anointed.

1. John 2: 20. Ye have an anointing from the Holy One, and ye know all things.

166. Wherewith has Christ redeemed us?

Act 8
He has paid for our sins with His holy, precious blood, and with His innocent sufferings and death, and has fulfilled the Law in our stead with His holy life and perfect obedience.

1. Pet. 1: 18-19. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a lamb without blemish and without spot.

167. Whom has Christ redeemed?

Me, a poor, lost and condemned creature.

168. Has not Christ redeemed all men?

Yes; Christ Jesus gave His life a ransom for all. 1. Tim. 2: 6.

1. John 2: 2. He is the propitiation for our sins: and not for ours only (namely the sins of believers), but also for the sins of the whole world.

~~169.~~ *But are not many of those lost whom Christ has redeemed?*

Yes, certainly; because they reject Him in impenitence and unbelief.

2. Pet. 2: 1. They deny the Lord that bought them, and bring upon themselves swift destruction.

John 3: 18. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

170. *Who become partakers of Christ's redemption?*

They who repent and believe in Him.

171. *What benefit does the believer obtain from Christ's redemption?*

He is thereby purchased and won from all sins, from death, and from the power of the devil.

172. *How, by Christ's redemption, is the believer purchased and won from sin?*

1. The guilt and punishment of sin are taken away from him.

Col. 1: 14. In whom we have redemption through his blood, even the forgiveness of sins.

2. Sin has no more dominion over him.

Rom. 6: 14. Sin shall not have dominion over you.

3. By a blessed death sin is wholly rooted out of him.

173. How, by Christ's redemption, is the believer purchased and won from death?

The spiritual death has lost its power over him, the temporal death has become to him an entrance into life, and the eternal death is no more to be feared by him.

John 11: 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

174. How, by Christ's redemption, is the believer purchased and won from the power of the devil?

The devil has no power over the believer, so long as he does not yield himself to the devil's service.

Heb. 2: 14. He partook of flesh and blood, that through death he might destroy him that had the power of death, that is, the devil.

175. Why has Christ redeemed you?

That I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness.

I. Cor. 6: 20. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

176. What did Christ do in order to become our Saviour and Redeemer?

He humbled Himself, and became obe-

dient unto death, even the death of the cross.
Phil. 2: 8.

177. *How many parts belong to Christ's humiliation?*

Five: 1. The birth in poverty. 2. The passion. 3. The crucifixion. 4. The death. 5. The burial.

178. *Why did Christ begin His life with birth in poverty in the stable?*

To show that His kingdom is not of this world, and to make us rich by His poverty,

179. *When did He suffer most of all?*

During the last night before His death, and on Good Friday, when He was delivered into the hands of His enemies, bound, smitten, scourged, crowned with thorns, and at last nailed to the cross.

180. *Did Christ suffer only in body?*

No; His greatest suffering was the dreadful agony of His soul on account of our sins.

181. *When, especially, did He suffer this agony?*

When, in the garden of Gethsemane, He sweat great drops of blood, and said: "My soul is exceeding sorrowful, even unto death"; and upon the cross, when He cried: "My God, my God, why hast thou forsaken me".

Is. 53: 4-5. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

182. How did Jesus bear all His suffering?

Patiently as a lamb that is brought to the slaughter. Is. 53: 7.

 *What benefit do we derive from Christ's death?*

Death, which is the wages of sin, has thereby been paid.

Rom. 5: 10. When we were enemies, we were reconciled to God by the death of his Son.

184. What comfort do we derive from Christ's burial?

He has buried our sins, hallowed our graves, and taken away their ghastliness.

185. How are we to regard all of Christ's life and suffering in His humiliation?

His life and suffering are an atonement for our sins, and are to believers an example of holiness in life and patience in suffering.

1. Pet. 2: 21. Christ also suffered for us, leaving us an example, that ye should follow his steps.

186. Did Christ remain in humiliation and death?

No; God exalted Him, and gave Him a Name which is above every name. Phil. 2: 9.

187. How many parts belong to Christ's exaltation?

Five: 1. His descent into hell. 2. His resurrection. 3. His ascension. 4. His session at the right hand of the Father. 5. His return to judge the quick and the dead.

188. What did Christ accomplish when He descended into hell?

He displayed the victory He had gained over the devil, and preached unto the spirits in prison. 1. Pet. 3: 18-19.

 *What benefits do we derive from Christ's resurrection?*

1. It shows us that He is the Son of God, who has conquered death and paid for all our sins; yea, without His resurrection there would be no life and salvation.

Rom. 1: 3-4. Jesus Christ was declared to be the Son of God with power, by the resurrection from the dead.

2. It gives us power to rise from the spiritual death and to walk in a new and holy life.

Rom. 6: 4. As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

3. It assures us that our bodies shall be raised in glory.

Q2 *What command did Jesus give His disciples after His resurrection?*

He commanded them to go into all the world and preach the Gospel to every creature. (Missions).

Mark 16: 15. Matth. 28: 19.

191. *Whither did He then go?*

He left the earth with His visible presence, and entered into His Father's glory to prepare a place for us in the heavenly home.

John 14: 2. In my Father's house are many mansions. I go to prepare a place for you.

Q3 *What lesson should we learn from Christ's ascension?*

That we should be heavenly-minded; yea, have a desire to depart and to be with Christ.

Col. 3: 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

193. *What does Christ's session at the right hand of the Father signify?*

That Christ, also according to His human nature, participates in God's power and glory, and that He rules over all things.

1. Pet. 3: 22. Who is on the right hand of God; angels and authorities and powers being made subject unto him.

194. *What benefit do we derive from Christ's session at the right hand of the Father?*

That He defends His kingdom against its enemies, prays for us, and sends us His Holy Spirit.

195. *Is Christ no longer present on the earth?*

Yes; in a powerful though invisible manner.

Math. 28: 20. Lo, I am with you alway, even unto the end of the world.

196. *When will He visibly come to the world the second time?*

He will come again on the last day to judge the quick and the dead.

Luke 21: 27. Then shall they see the Son of man coming in a cloud with power and great glory.

2. Cor. 5: 10. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

197. *According to what rule will Christ judge us?*

He will judge us according to His Word.

John 12: 48. The word that I have spoken, the same shall judge him in the last day.

198. *Is it enough that you know all this concerning Christ and regard it as true?*

No; the Holy Spirit must teach me to know Christ by a true and living faith.

THE THIRD ARTICLE.

OF SANCTIFICATION.

DI believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

Q.—What is meant by this?

A.—I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

Q. What do you mean by saying that you believe in the Holy Ghost?

That with all my heart I trust in Him as my Guide and Sanctifier who enables me to believe in Jesus, and to live according to His will.

1. Cor. 12: 3. No man can say that Jesus is the Lord, but by the Holy Ghost.

200. *Who is the Holy Ghost?*

True God together with the Father and the Son.

1. Cor. 2: 10. The Spirit searcheth all things, yea, the deep things of God.

1. Cor. 3: 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

201. *What is the office of the Holy Spirit?*

To call, enlighten, sanctify and preserve.

202. *What is meant by saying that the Holy Spirit calls men?*

That He awakens in our hearts a knowledge of sin, and invites us to accept God's grace in Christ.

Eph. 5: 14. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

203. *By what means does the Holy Spirit call men?*

By the Word, in that He awakens us by the Law, and by the Gospel invites us to Christ.

Rom. 3: 20. By the law is the knowledge of sin.

2. Thess. 2: 14. He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Matth. 22: 1-14.

204. *What means does God use to make men heed the call of the Holy Spirit?*

He sometimes uses sufferings, sometimes

kindnesses, sometimes the example of others, and whatever else may lead men to reflect.

205. Do all men follow the call of the Holy Spirit?

No; many resist the Holy Spirit, and will not repent and come to Christ.

Acts 7: 51. Ye do always resist the Holy Ghost.

Is. 65: 2. I have spread out my hands all the day unto a rebellious people.

206. What is it to harden oneself?

It is that a man stubbornly continues to despise and defy the Holy Spirit's warnings in conscience.

207. Who follow the call of the Holy Spirit?

They who repent and believe the Gospel.

Mark 1: 15. The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

208. What is it to repent?

It is with heartfelt contrition and sorrow to acknowledge our sins, honestly confess them before God, and earnestly seek His grace in Christ.

Is. 55: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him.

2. Cor. 7: 10. Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death

209. *How do we come to the knowledge that God's grace is to be found in Christ?*

By the enlightenment of the Holy Spirit.

210. *What is meant by saying that the Holy Spirit enlightens us?*

That He brings home to our hearts a living knowledge of the truths of the Gospel.

John 14: 26; 16: 13.

211. *What kind of a knowledge do we have concerning these truths so long as the Holy Spirit does not enlighten our hearts?*

A dead knowledge which never leads to repentance and faith, but leaves us in our sins.

212. *Wherein does a true and living faith in Christ consist?*

It consists in this:

That a penitent soul lays hold on Jesus Christ as his only Saviour from sin, death and the power of the devil; and

That he seeks his only refuge in Him and His merits, and with intimate confidence relies upon Him.

213. *Is it only a penitent soul that can have this faith in Jesus Christ?*

Yes; because the faith which lays hold on Jesus Christ and His merits can be wrought in

that heart alone which deeply feels its need and misery under sin.

Matth. 9: 12. They that be whole need not a physician, but they that are sick.

214. Is the true faith always and in all equally strong?

No; at times it is very weak and hardly dares to appropriate the grace of God.

Mark 9: 24. Lord, I believe; help thou mine unbelief.

215. How may we know that a weak faith is a true faith?

By an earnest hatred of sin and a deep longing for grace.

216. Does God accept such weak faith?

Yes; if only it be true and sincere.

Is. 42: 3. A bruised reed shall he not break, and the smoking flax shall he not quench.

217. What benefit does a person derive from the true and living faith in Christ?

He is thereby justified, born again, sanctified, and at last saved forever.



What is justification?

That God by grace imputes Christ's righteousness to a penitent and believing sinner; and

That God acquits him of sin and its punish-

ment, and regards him in Christ as if he had never sinned.

2. Cor. 5: 21. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. 3: 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

219. What, then, does the believer obtain through justification?

The forgiveness of sins, and sonship with God.

Eph. 1: 7. In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Gal. 3: 26. Ye are the children of God by faith in Christ Jesus.

220. What moves God thus to forgive sin?

Solely His boundless grace and mercy.

221. For whose sake does God forgive us our sin?

For Christ's sake, who, by His blood upon the cross, has atoned for the sin of the whole world.

John. 1: 29. Behold the Lamb of God, which taketh away the sin of the world.

222. What must needs follow upon the forgiveness of sins?

All the blessed privileges of God's children,

free access to the daily blessings of our heavenly Father and to the glorious inheritance of eternal life.

Ps. 32: 1-2. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

(223) *What is regeneration, or the new birth?*

That gracious act of God's Spirit by which He makes His abode in our hearts, renews in us God's image, and thus creates a new man of God.

2. Cor. 5: 17. If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

(224) *What change takes place in us when we are born again?*

We obtain a new heart, or a new spiritual life, that is:

In the understanding, a new spiritual light;
In the conscience, true peace and joy; and
In the will, a holy desire, power and longing.

Ez. 36: 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

225. *In what does that new life really consist which is created through the new birth?*

In love to God who first loved us.

226. *By what means is the new birth wrought?*

In little children it is wrought by water and the Spirit in the Sacrament of Baptism; but in those who have fallen from their baptismal grace it is also wrought by the Word of God.

John 3: 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

1. Pet. 1: 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

227. *Is the new birth altogether necessary to salvation?*

Yes, certainly; for we cannot enter into the kingdom of God unless we are born again.

John 3: 3.

John 3: 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

228. *What more does God's faithful Spirit work in the believer?*

He sanctifies and preserves him.

229. *What is sanctification?*

That gracious act of God's Spirit by which He daily more and more renews the believer after the image of God.

(230) How does the daily renewal take place?

The old man, or sin, is put off more and more, while the new man, or new spiritual life, is more and more seen in all our conduct.

Eph. 4: 22-24. Put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness.

231. What sort of daily life does the Christian therefore lead?

He denies himself, fights against the devil, the world and his own flesh, increases in love to God and man, and seeks in all things to do the will of God.

Matth. 16: 24. If any man will come after me, let him deny himself, and take up his cross, and follow me.

232. Can the believer, then, by his own good works, be justified before God and be saved?

No; for this purpose our best works are of no use at all; we build the hope of our salvation alone upon Christ and His merits.

Luke 17: 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

(233) What does preservation by the Holy Spirit mean?
That gracious act of God's Spirit by which

He keeps us, against all temptations, in the true and living faith in Christ, unto the end.

Phil. 1:6. He which hath begun a good work in you will perform it until the day of Jesus Christ.

(234) *By what means does the Holy Spirit sanctify and preserve the believer?*

By the Word and the Lord's Supper.

(235) *How does the Holy Spirit preserve believers?*

He teaches and guides, reproves and comforts their hearts.

(236) *What are those persons called whom the Holy Spirit sanctifies and preserves in the faith?*

They are called saints, God's children, His beloved and elect, members of the body of Jesus Christ, and these together constitute the holy, Christian Church.

(237) *What, then, is the holy, Christian Church?*

It is the communion of saints, or true believers, in which God's Word is purely preached and the Sacraments are rightly administered.

(238) *Why is the Church called holy?*

Because the Holy Spirit dwells in it, and there works to the sanctification of all its members; wherefore the Church is called holy, in spite of the sin and imperfection found therein.

1. Pet. 2: 9. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

239. Whom is the Church meant to embrace?

It is meant to embrace all nations, and to include all true believers, without regard to time or place.

240. What is the state of the Church in this world?

In this world the Church of God is militant.

241. Who are the enemies of the Church?

The devil, the world and the flesh; and its last enemy is death.

242. What will be its state in heaven?

Triumphant; for all its enemies will then be overcome.

Rev. 7: 9-10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the ~~throne~~, and unto the Lamb.

243. Is the word "Church" always used of the communion of believers only?

No; in a wider sense the word "Church" is

also used of the assembly of all those who are baptized with the Christian Baptism and confess the Name of Christ, whether they truly belong to the Lord or not.

244. *How many kinds of members are there in the outward community of the Church?*

Two kinds: hypocrites and true Christians.

Matth. 13: 24-30, and 47-50.

245. *Who are hypocrites?*

They who indeed confess Christ with the mouth, but deny Him in heart and deed.

2. Tim. 3: 5. Having a form of godliness, but denying the power thereof.

246. *Who are true Christians and real members of the Church?*

They who from the heart believe in Christ and confess Him in word and deed.

247. *What is the intimate union of true believers called?*

The Communion of Saints.

Eph. 4: 4-6. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

248. *What precious gift does the Holy Spirit bestow upon us in this Christian Church?*

He daily and richly forgives me and all believers all our sins.

249. *Do the sanctified need daily forgiveness?*

Yes; because sanctification never becomes perfect here; and sin always clings to the believer as long as he is in this world.

250. *To whom has God given authority to declare the forgiveness of sins?*

To the ministers of the Word; but any member of the Christian Church may declare it in case of need. (Confession.)

Matth. 18: 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

251. *What is required in order that the Christian may receive the daily forgiveness of sins?*

He must daily repent, or daily acknowledge his sin with sorrow, confess it to God, and earnestly seek the grace of God in Christ.

252. *By what especially is such a sorrow for sin awakened?*

By considering God's boundless love to us and our great ingratitude to Him.

(253)

To whom should the penitent Christian confess his sins?

First of all to God; then, if he feels the need of it, to his pastor; and finally to his neighbor, if there is anything for which he should ask his forgiveness.

James 5: 16. Confess your faults one to another, and pray one for another, that ye may be healed.

(254). *What is wrought in the believer by the daily forgiveness of sins?*

The daily renewal, or that he daily increases in thankfulness to God, and in child-like obedience and faithfulness.

(255). *Whither does the believer go after death?*

The soul of the believer goes home to God, where it rests in blessed communion with Him, and awaits the resurrection of the body, free from all conflict and trouble.

Luke 23: 43. Verily I say unto thee, To day shalt thou be with me in paradise.

Rev. 14: 13. Blessed are the dead which die in the Lord from henceforth.

(256)

What is the resurrection of the body?

This, that when the Lord returns at the last day, the bodies of the dead shall be made alive and be united again with their souls.

John 5: 28-29. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

257. *What change shall at that time take place in the bodies of believers?*

They shall be raised glorified and incorruptible and like the body of the risen Christ.

1. Cor. 15: 42-43. It (the body) is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power.

258. *Whither, after the judgment, do they go who have risen from the dead?*

The elect go into eternal life, the condemned into eternal death.

Matth. 25: 46. These shall go away into everlasting punishment: but the righteous into life eternal.

259. *What is eternal life?*

That blessed state in which the elect are free from all evil, are always with their God and Saviour, and together with the holy angels praise and give thanks to the Lord in ceaseless peace and joy.

Matth. 25: 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

260. What is eternal death?

A fearful exclusion from the blessedness of God, and a terrible and endless pain of body and soul in hell.

Matth. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

261. Who are thus condemned?

All they who continue unto the end in impenitence and unbelief.

John 3: 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

262. Who, on the other hand, shall be partakers of eternal life?

All they who unto the end continue to believe in Jesus.

Rev. 2: 10. Be thou faithful unto death, and I will give thee a crown of life.

263. Why do you close your Confession of Faith with the word "Amen"?

Because I am sure that what I therein confess is most certainly true.

264. What must you do to be preserved in the faith and to grow therein?

I must daily ask God to strengthen and help me by His grace.

THE THIRD PART.

THE LORD'S PRAYER.

(265.) *What is it to pray?*

It is in all simplicity to speak with God in our hearts, to mourn our distress before Him, and with earnest longing to seek something of Him.

266. *Who ought to pray thus?*

All, even little children.

267. *But can all pray thus?*

No; the impenitent cannot, for their hearts are not right in the sight of God, and they do not seek Him with earnest longing.

(268.) *In whose name are we to pray?*

We are to pray in the Name of Jesus.

John 16: 23. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

269. *What is it to pray in the Name of Jesus?*

It is to base our prayer on Jesus' merits and intercession with the Father.

270. *How should we pray?*

We should pray with humility, child-like confidence, devoutness and reverence.

271. When should we pray?

The longing of our hearts should be directed to God always, and our communion with Him should not be limited to fixed times; but we can and should speak with God whosoever we feel the need of it.

1. Thess. 5: 17. Pray without ceasing.

272. For whom should we pray?

We should pray, not only for ourselves, but also for others, even for our enemies.

1. Tim. 2: 1-3. Matth. 5: 44.

273. For what should we pray?

We should especially pray for the spiritual gifts which are necessary to salvation; but we have the right to pray for other things also, temporal as well as spiritual.

Matth. 6: 33. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

274. What must we always remember when we pray for those things that are not necessary to salvation?

We must always remember that God alone knows whether the granting of our request will be to our true welfare.

When, therefore, we pray for such things we must always and heartily add: "Lord, if it be Thy will."

(275) *Who teaches us to pray aright?*

The Holy Spirit, who is therefore called the Spirit of prayer.

Rom. 8: 26. We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

276. *Which is the most perfect prayer?*

The Lord's Prayer, which Jesus Himself taught His disciples.

277. *Repeat this Prayer.*

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

(278) *Why would God that we should address Him as our Father?*

God would hereby tenderly invite us to believe that He is truly our Father, and we are truly His children, so that we may ask of Him with all cheerfulness and confidence, as dear children ask of their dear father.

279. Who alone can, with true confidence, call God their Father?

None but God's children can call God their Father.

280. Why would God that we should say "our", and not "my", Father?

Because we should pray in the fellowship of the Spirit with one another and for one another.

281. What is the purpose of the words: "who art in heaven"?

To remind us that this Father is exalted in love and power above all earthly fathers.

Matth. 7: 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

THE FIRST PETITION.

Hallowed be Thy Name.

Q.—What is meant by this?

A.—The Name of God is indeed holy in itself; but we pray in this Petition that it may be hallowed also among us.

Q.—How is this done?

✓ A.—When the Word of God is taught in its truth and purity, and we as the children of God,

lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the Word of God teaches, profanes the Name of God among us; from this preserve us, Heavenly Father!

282. What do you pray for in the First Petition?

I pray that the Name of God may be hallowed among us.

Ps. 72: 19. Blessed be his glorious name for ever: and let the whole earth be filled with his glory.

283. When is God's Name hallowed among us?

When the Word of God is taught in its truth and purity, and gains an entrance into our hearts.

284. When do we hallow God's Name among our fellow men?

When we openly confess it in accordance with God's Word, and when we as the children of God, lead holy lives, in accordance with it.

Matth. 5: 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

285. Who profanes the Name of God?

He that teaches and lives otherwise than the Word of God teaches.

Rom. 2: 24. The name of God is blasphemed among the Gentiles through you.

THE SECOND PETITION.

Thy kingdom come.

Q.—What is meant by this?

A.—The kingdom of God comes indeed of itself, without our prayer, but we pray in this Petition that it may come also to us.

Q.—How is this done?

A.—When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and live godly here in time, and in heaven for ever.

286. *What do you pray for in the Second Petition?*

I pray that God's kingdom may come to us.

287. *For what kinds of God's kingdom do you here pray?*

1. The kingdom of grace, wherein Christ imparts to believers on earth righteousness, peace and joy in the Holy Ghost; and

2. The kingdom of glory in heaven, wherein the elect are with Christ in perfect blessedness.

288. *What is meant by saying that God's kingdom comes to us?*

That we become partakers of it.

289. When does the kingdom of God come to us?

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word.

290. What does the Holy Spirit work in those who thus by faith have become partakers of God's kingdom?

That they live godly here in time, and in heaven forever.

THE THIRD PETITION.

Thy will be done on earth, as it is in heaven.

Q.—What is meant by this?

A.—The good and gracious will of God is done indeed without our prayer; but we pray in this Petition that it may be done also among us.

Q.—How is this done?

A.—When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's Name nor let His kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

291. *What do you pray for in the Third Petition?*

I pray that God's will may be done among us on earth, as it is in heaven.

292. *What is the will of God?*

That all His rational creatures should praise Him forever in perfect holiness and blessedness.

293. *Where, in this respect, is God's will done perfectly?*

In heaven, where the holy angels praise God in untroubled peace and joy.

294. *When is God's will done among us as it is in heaven?*

When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's Name nor let His kingdom come; and when He strengthens and keeps us steadfast in His Word and in faith unto our end.

295. *Who seek to prevent God's will from being done among us?*

The devil, the world and our own flesh.

2. Cor. 4: 4. The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

296. Who, on the other hand, will help us to do God's will?

Our merciful and faithful God will Himself help us to do it.

THE FOURTH PETITION.

Give us this day our daily bread.

Q.—What is meant by this?

A.—God gives daily bread indeed without our prayer even to all the wicked; but we pray in this Petition that He would lead us to acknowledge and receive our daily bread with thanksgiving.

Q.—What is meant by "daily bread"?

A.—All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbours, and the like.

297. What do you pray for in the Fourth Petition?

I pray for daily bread.

298. What is here meant by daily bread?

All that belongs to the wants and support of the body, such as meat, drink, clothing, etc.

299. *Of what are you to be reminded by the word "daily"?*

That I am to be content and satisfied with what God gives me.

Prov. 30: 8. Give me neither poverty nor riches; feed me with food convenient for me.

1. Tim. 6: 6. Godliness with contentment is great gain.

300. *Why are the words, "this day", added?*

Because I am not to be anxious for the morrow; sufficient unto the day is the evil thereof. Matth. 6: 34.

301. *Does God give daily bread only to those who ask Him for it?*

No; He gives daily bread even to all the wicked; but they receive it without thanksgiving and without blessing.

Matth. 5: 45. Your Father which is in heaven maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

(302) *What should God's children do when they receive their daily bread?*

They should ask God to bless it, and should thank Him for it.

303. *Must not he work who thus prays to God for daily bread?*

Yes; it is God's will that in reliance upon

His help, we should be diligent, each in his calling.

Gen. 3: 19. In the sweat of thy face shalt thou eat bread.

2. Thess. 3: 10. If any would not work, neither should he eat.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive those who trespass against us.

Q.—What is meant by this?

A.—We pray in this Petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of anything we ask, neither have we deserved it; but that He would grant us all through grace; for we sin much every day, and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

304. What do you pray for in the Fifth Petition?

I pray that God would forgive us our trespasses, or debts.

(305) Of what debts do we here speak?

Those debts to God which we have brought upon ourselves by our sins.

306. Can we be sure that God will forgive us these debts of sin?

Yes; because Jesus Christ has atoned for all our sins.

307. Why must the believer daily pray for the forgiveness of sins?

Because he daily sins, and therefore always needs God's forgiveness.

308. What do we confess to God in this Petition?

We confess that we are not worthy of anything we ask, even the least, neither have we deserved it; but we pray that He would grant us all through grace.

309. What do we promise God in this Petition when we pray for His forgiveness?

We promise that we will forgive those who trespass against us; that is, we will heartily forgive and readily do good to those who sin against us.

Luke 6: 37. Condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

Matth. 18: 23-35.

THE SIXTH PETITION.

And lead us not into temptation.

Q.—What is meant by this?

A.—God indeed tempts no one, but we pray in this Petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into disbelief, despair and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and hold the victory.

310. What do you pray for in the Sixth Petition?

I pray that God would not lead us into temptation.

311. What is meant by temptation?

Temptations are certain bodily or spiritual circumstances, in which we may easily be led astray or fall into sin.

312. Does God allow us to be placed in such circumstances in order that we may sin?

No; far from it! The God of holiness and love does not tempt to evil.

James 1: 13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

313. Why then does God allow us to be tempted?

To prove and try us, and to show whether there be true faith, love and patience in our hearts.

See Gen. 22: 1-19.

314. Who tempt us to evil?

The devil, the world and our flesh.

315. How does the devil tempt us?

By putting evil thoughts into us.

316. How does the world tempt us?

By threats, enticements and evil example.

Prov. 1: 10. My son, if sinners entice thee, consent thou not.

317. How does our flesh tempt us?

By its evil lusts and desires.

James 1: 14. Every man is tempted, when he is drawn away of his own lust, and enticed.

318. Can we ever be free from temptations in this world?

No; our present life is such that they must come, and we need them to train us for the kingdom of God.

Matth. 18: 7. It must needs be that offences come.

319. What, then, do we mean when we pray God that He would not lead us into temptation?

That, when He finds it is good for us to be

tempted, He would so guard and keep us that in the end we may hold the victory.

320. *What weapons should we use against temptation?*

We should use God's Word, watch and pray, and take heed lest we thrust ourselves into temptation.

Matth. 26: 41. Watch and pray, that ye enter not into temptation.

Eph. 6: 13. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

THE SEVENTH PETITION.

But deliver us from evil.

Q.—What is meant by this?

A.—We pray in this Petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven.

321. What do you pray for in the Seventh Petition?

I pray that God would deliver us from evil.

322. From what evil do we here pray God to deliver us?

From all the sin which clings to us still,
and from all the ruinous results of sin in body
and soul, property and honor.

*323. Can we expect to be perfectly free from all evil in
this world?*

By no means; but we pray here that God
would deliver us from it more and more, and at
last, when the hour of death shall come, grant
us a blessed end, and graciously take us from
this vale of sorrow to Himself in heaven.

Phil. 1: 23. I have a desire to depart, and to be with
Christ; which is far better.

324. With what words does the Lord's Prayer close?

"*For Thine is the kingdom, and the power, and
the glory, for ever and ever. Amen.*"

325. Of what should these words remind us?

That God is able to answer our prayers,
and that the glory belongs to Him alone when
we obtain that for which we pray.

326. What is meant by the word "Amen"?

It means: Surely, truly it shall be so.

327. Why is this word added?

*That I should be sure that these Petitions are
acceptable to our Father in heaven, and are heard
by Him.*

328. Can you be altogether sure of this?

Yes; for God Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

329. Is the Lord's Prayer the only prayer that God has promised to hear?

No; He has promised to hear every prayer that is offered up according to His will.

Matth. 7: 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

330. Does God always give us that which we think is best?

No; He often answers our prayer by giving us some other and better thing than that which we ask or think.

Eph. 3: 20. God is able to do exceeding abundantly above all that we ask or think.

331. Does God answer our prayer at once?

Sometimes; but He often delays the answer in order to exercise us in faith and hope.

332. Are we, in speaking with God, only to pray for the good things we desire?

No; we are also to thank Him for the good things we have received.

Eph. 5: 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

THE SACRAMENTS.

(333) *What is a Sacrament.*

A Sacrament is a holy act instituted by God, in which, by visible means, He bestows and seals His invisible grace.

334. *Which are the Sacraments of the Christian Church?*

Baptism and the Lord's Supper.

THE FOURTH PART.

THE SACRAMENT OF BAPTISM.

(335) *What is Baptism?*

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

(336) *What is that Word of God?*

That which Christ our Lord says in the last chapter of Matthew: "All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

(337.) *Therefore, in whose name are you baptized?*

I am baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

(338.) *What is meant by this?*

That by Baptism I have entered into union with the Triune God, Father, Son and Holy Ghost, have become His own, and have inherited all the gifts of His grace.

339. *Does it accord with Christ's command that also little children should be baptized?*

Yes; Christ has Himself said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.'

Mark 10: 14. John 3: 5.

340. *By whom should Baptism be administered?*

Baptism should be administered by the ministers of the Word, but it may be administered by any Christian in case of necessity.

(341.) *What benefits does Baptism confer?*

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.



(342.) Which are those words and promises of God?

Those which Christ our Lord says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

343. Why does Baptism save us from sin, death and the devil?

Because by Baptism we enter into union with Christ and partake of His salvation.

Gal. 3: 27. As many of you as have been baptized into Christ have put on Christ.

Rom. 6: 3-4.

(344) How can water do such great things?

It is not water indeed that does it, but the word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the word of God, the water is simply water, and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus 3: 5-8: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

345. Why is Baptism called the washing of regeneration?

Because the Holy Ghost in Baptism cleanses us from sin and gives us a new spiritual life.

1. Pet. 3: 21. Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.

346. Is not Baptism also called a covenant?

Yes; Baptism is a covenant; for in Baptism God gives us grace and life, and we confess that we renounce the devil and all his works and all his ways, and that we believe in the Father, the Son and the Holy Ghost.

(347) But who become partakers of the blessing that God promises us in Baptism?

They alone who keep their baptismal covenant.

(348) By what sacred act does he who was baptized as a child confirm his baptismal covenant?

By his confirmation, when he renews his baptismal promise before the assembled congregation, after having been instructed in God's Word.

349. Is it possible to keep one's baptismal covenant?

Yes; by God's grace it is possible.

Phil. 4: 13. I can do all things through Christ which strengtheneth me.

350. What must we do to remain in our baptismal grace?

We must watch and pray, and diligently use God's Word and the Sacrament of the Altar.

351. How may we fall from our baptismal covenant?

This may happen:

1. In a subtile manner and without being noticed, when we little by little forget our baptismal promise, resist the Holy Spirit, and neglect to pray, the mind thus becoming more and more worldly and vain.

2. In a gross manner, when we fall into open sins.

352. Can we look for grace if we have fallen from our baptismal covenant?

Yes; for the covenant stands fast on God's side; and when we turn to Him again He always receives us gladly.

Luke 15: 20. He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

353. How then is the penitent sinner encouraged to draw nigh unto God?

By rightly considering Christ's friendly invitation in the Gospel, and by seeking Him in prayer.

Matth. 11: 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

354. Does not he also need repentance who remains in his baptismal covenant?

Yes; he needs the daily repentance and renewal. See Q. 249.

(355) What does baptizing with water signify?

It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

356. What is meant by saying that the old Adam in us should die, and the new man daily come forth and arise?

That the sin which is in us should be rooted out by daily sorrow and repentance, and that love to God and man should more and more increase, so that we may show in all our conduct that we have the mind of Christ.

Rom. 6: 4. We are buried with Christ by baptism into death: that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life.

357. What is the duty of those who act as sponsors?

To pray for the child whose Baptism they witness; to remember their own baptismal covenant; and afterwards, as far as possible, to provide for the child's training in true piety.

John J. C. S.

THE FIFTH PART.

THE SACRAMENT OF THE ALTAR.

358. What is the Sacrament of the Altar?

It is the true Body and Blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

359. What are the words of the Institution?

"Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

"After the same manner, also, when He had supped, He took the cup, and when He had given

thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me."

360. *When did Jesus institute the Sacrament of the Altar?*

In the night in which He was betrayed unto death; and it is therefore called the Lord's Supper.

361. *Is it important to note the time at which Jesus instituted the Lord's Supper?*

Yes; for thence we note the loving care of our Saviour, that He gave more thought to us than to Himself when He knew that He should soon suffer and die.

362. *What do we receive in the Sacrament of the Altar?*

In and with the bread and wine we receive Christ's Body and Blood, which He delivered up for us unto death.

363. *How do you know this?*

Christ says of the bread: "Take, eat; this is My Body."

And of the wine He says: "Drink ye all of it; this cup is the New Testament in My Blood."

364. What is here meant by the "New Testament"?

The "New Testament" is the new covenant which God has made and sealed by the blood of Jesus.

1. Cor. 10: 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

365. What is it, therefore, that makes the bread and wine the Sacrament of Christ's Body and Blood?

It is the Lord's own Word, which is added to the bread and wine.

For, as Luther says: "If the bread and the wine were without God's Word, they would be only bread and wine; but, being connected with God's Word, they are truly the Body and Blood of Christ. For as the mouth of Christ speaketh so is it. He can neither lie nor deceive".

366. For whom is the Lord's Supper intended?

The Lord's Supper is intended for true Christians who are of such age and understanding that they can examine themselves.

1. Cor. 11: 28.

367. *What benefit do we derive from this holy Sacrament?*

It is shown by these words: "Given and shed for you, for the remission of sins"; namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

368. *But has not the believer the forgiveness of sins before he comes to the Lord's Table?*

Yes; the believer has the forgiveness of sins through Baptism and the Word.

369. *How, then, can the forgiveness of sins be specially ascribed to the Sacrament of the Altar?*

Because we therein receive Christ's Body and Blood, which were offered for us, as a powerful pledge of the forgiveness of sins.

370. *How do believers obtain life and salvation in the Sacrament of the Altar?*

This Sacrament brings believers into spiritual union with their Lord and Saviour, who imparts Himself to them, and thereby preserves and strengthens them in faith, hope and love unto eternal life.

John 6: 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

371. Does not this Sacrament also effect a closer union among believers?

Yes; believers are closely united with one another by together receiving the Lord Jesus Christ and the life that is in Him.

1. Cor. 10: 17. For we being many are one bread, and one body: for we are all partakers of that one bread.

372. How can bodily eating and drinking do such great things?

It is not the eating and drinking, indeed, that does it, but the words which stand here: "Given, and shed for you, for the remission of sins". These words, together with the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and mean, namely, the forgiveness of sins.

373. Is it of little importance how we receive the Lord's Supper?

By no means; we must be prepared to receive these gifts of the Lord; for it is far worse to go to the Lord's Table without preparation and unworthily than never to go there.

374. Who then receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared, who has faith in these words:

"Given and shed for you, for the remission of sins". But he who believes not these words, or doubts, is unworthy and unprepared; for the words, FOR YOU, require truly believing hearts.

375. Who then is truly worthy and well prepared to go to the Communion?

He who has faith in these words: "Given and shed for you, for the remission of sins".

376. What is faith in these words?

That we sincerely acknowledge our sin and unworthiness before God, but also with hearty confidence receive and appropriate the grace of Jesus Christ.

377. Who go to the Lord's Table unworthily?

They who do not feel and regret their sins, and do not from the heart believe in Jesus.

1. Cor. 11: 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

378. Why do such unconverted persons go to the Lord's Table?

Either from custom and habit, or because they are ashamed to neglect the Communion, or because they seek therein a false consolation, and expect by the outward act to be reconciled to God.

379. Should such persons be admitted to the Lord's Table?

The openly wicked and unbelieving should by no means be admitted to the Lord's Table; but God alone can judge the hidden thoughts of the heart.

Matth. 7: 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine.

380. What must we do to keep from going unworthily to the Lord's Table?

We must prayerfully enter into our own hearts, and closely examine ourselves before God as to whether we regret our sins, believe in Jesus Christ, and have an honest purpose to abstain from all sins, even the most cherished.

1. Cor. 11: 28. Let a man examine himself, and so let him eat of that bread, and drink of that cup.

381. How often should we go to the Lord's Table?

Christ has set no definite time, but that we should go to the Lord's Table often may be seen from these words of His: "This do, as as oft as ye drink it, in remembrance of me".

382. What should urge us to receive the Sacrament of the Lord's Supper diligently?

First the command and promise of our Lord and Saviour, and then our own great need;

for it is on account of this need that God commands and persuades us, and promises us His grace.

383. What is it that ordinarily leads to the neglect of the Communion?

Spiritual dullness and carelessness, a worldly mind, pride, and contempt of God's grace and ordinance.

384. Should the feeling of our own unworthiness keep us away from the Sacrament?

No; the more deeply we feel our own unworthiness, and the more eagerly we long for God's forgiveness, the better fitted are we to receive His grace.

Matth. 5: 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

i. Pet. 5: 5. God giveth grace to the humble.

385. What should we do when we receive the Sacrament of the Altar?

We should remember our Saviour and His death.

Luke 22: 19. This do in remembrance of me.

386. What is it to remember Christ's death?

It is reverently to meditate upon the sufferings and death of Jesus, and thereby to be strengthened in faith and love to Him who of

His boundless love has suffered so much for us.

1. Cor. 11: 26. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

387. What should be our conduct after receiving the Holy Communion?

We should quietly think upon the great grace that God has shown us, and heartily thank Him for it; we should, not for one day or a few, but always, cling close to Jesus, shew His death by word and deed, and prove by a true sanctification that His Body and Blood have power to mortify sin and destroy it.

1. Pet. 2: 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

388. Can he be sure of a blessed death who thus believes, and lives in communion with Jesus?

Yes; if he endure in the faith unto the end.

Matth. 24: 13. He that shall endure unto the end, the same shall be saved.

Rev. 2: 10. Be thou faithfull unto death, and I will give thee a crown of life.

A SUMMARY OF SAVING TRUTH,
SET FORTH IN ITS NATURAL CONNECTION
SO AS TO BE BETTER UNDERSTOOD
BY THE YOUNG AND SIMPLE.

-
1. There is one only true God in three Persons: Father, Son and Holy Ghost.
 2. This Triune God created the whole world, even as He still upholds and governs it.
 3. All the angels were created by God without sin; but some by disobedience fell away from God, and these are called devils.
 4. Man, also, was created by God without sin, in the image of God, that he might serve Him.
 5. This image of God consisted in likeness to God and in harmony with Him, or in true wisdom, righteousness, holiness, peace and joy.
 6. In this state of innocence man was blessed, inasmuch as he lived in union with God who is the highest good.
 7. But our first parents, Adam and Eve, allowed themselves to be deceived by the devil

so that they turned away from God inwardly in their hearts, and outwardly ate of the fruit of the forbidden tree.

8. Thereby they lost the image of God: the understanding was darkened, the will was perverted and became dead to what is good but inclined to what is evil, and the peace of conscience was disturbed.

9. Thereby they also lost their blessed fellowship with God, fell under God's wrath, and became guilty of death: temporal, spiritual and eternal,

10. As these our first parents, Adam and Eve, are the source whence all men have their origin, so they bore children after their own image, and transmitted, together with the human nature, sin and death to all their descendants.

11. Hence all men are, by nature, without the image of God, and are born with inherited sin, blind, unholy and rebellious.

12. From this inborn, original sin spring all actual sins in thoughts, desires, words and deeds.

13. In this woful state of sin all men are by nature under the wrath of God, and are

worthy of all punishment: temporal, spiritual and eternal.

14. From such everlasting misery no creature could deliver us.

15. But God, who from eternity saw this deepest misery and need of the human race, determined, of undeserved love and tender mercy, to send His only begotten Son as a Saviour unto all men.

16. This Saviour, whose Name is Jesus Christ, was promised to the world immediately after the fall, and afterwards through the prophets; and in the Old Testament His bitter and bloody death was set forth and typified by many sacrifices of various kinds.

17. At last in the fullness of time God's eternal Son was conceived by the Holy Ghost and was born into the world, without sin, by His mother, the Virgin Mary,

18. In His Person, therefore, this blessed Redeemer of ours has two natures: the divine and the human; so that He is both God and man.

19. According to His office He is the only Mediator between God and man, our High

Priest, Prophet and King, in a twofold state: that of humiliation and that of exaltation.

20. By His holy life and perfect obedience He fulfilled the Law in our stead; by His bitter suffering He endured our punishment, and in His soul and body He experienced the curse of the Law, the temporal and eternal death for our sins which in God's judgment were imputed to Him.

21. By this His obedience and suffering He satisfied God's justice, reconciled us to God, obtained for us deliverance from sin and all evil, together with the privilege of union with God and all the blessedness flowing therefrom; and thus did He entirely finish the great work of redemption.

22. After His death Jesus remained in the grave no longer than the third day, when the Father quickened Him, and He Himself arose from the dead with the power of a mighty victory over His enemies and ours, thereby showing that He had fully paid for us the wages of sin.

23. After His resurrection Christ ascended into heaven and sat down at the right hand of God, where He prays for us and sends us His Holy Spirit, so that we may receive the benefit

of the salvation which He has purchased for us.

24. The Holy Spirit earnestly calls all men to this salvation, and powerfully works by the means of grace: the Word and the two Sacraments; but, at the same time, He points out a certain Order in which alone we can obtain the purchased salvation.

25. This Order is called the Order of Salvation, and consists in true repentance toward God and faith toward Jesus Christ.

26. Repentance has two parts: contrition, and an earnest seeking after the grace of God.

27. Contrition consists in this, that through the Law we rightly acknowledge our natural depravity and actual sins, painfully feel them, and earnestly hate them.

28. With such a feeling of the soul's great misery there arises, through the Gospel, a hearty longing and seeking after God's grace.

29. When, therefore, the sinner earnestly seeks the grace of God in Christ which the Gospel offers him, then the Holy Spirit, through the word of the Gospel and the Sacrament of Baptism, works in his heart a faith

which, with great eagerness, embraces the worth and merits of Christ as its only ground of salvation.

30. By this faith man is justified before God, that is, the righteousness of Christ is imputed to him, he is set free from the guilt and punishment of sin, and is regarded in Christ as if he had never sinned.

31. By the same faith he is also born again, and regains the lost image of God: in the conscience a true peace and joy, in the understanding a spiritual light, and in the will a holy desire, power and longing.

32. He is now a true and blessed child of God, and has a living hope of the eternal inheritance in heaven.

33. His faith now shows itself active in love toward God and man, and in a daily cleansing of his heart; no longer does he sin against conscience wilfully, but with his whole heart follows after that which is good, always asking counsel of God's kingdom and righteousness, and sojourning upon the earth with a heavenly mind and as in the presence of God.